

St. Philaret of New York

A Collection Of Writings, Lifes, & Articles

"After my death our beloved Church abroad will break three ways first the Greeks will leave us as they were never a part of us ... then those who live for t and its glory will go to Moscow ... what will remain will be those souls faithful to Christ and His Church." St. Philaret of NY 1985

Letter To Patriarch Athenagoras

A PROTEST

to Patriarch Athenagoras

on the Lifting of the Anathemas of 1054

December 2/ 15 1965

Your Holiness,

We have inherited a legacy from the Holy Fathers that everything in the Church should be done in a legal way, unanimously, and conforming to ancient Traditions. If any of the bishops and even primates of one of the autocephalous churches does something which is not in agreement with the teaching of the whole Church, every member of the Church may protest against it. The 15th Canon of the First and Second Council of Constantinople of the year 861 describes as "worthy to enjoy the honour which befits them among Orthodox Christians" those bishops and clergymen who secede from communion even with their patriarch if he publicly preaches heresy and openly teaches it in church. In that way we are all guardians of the truth of the Church, which was always protected through the care that nothing of general importance for the Church would be done without the consent of all.

Therefore our attitude toward various schisms outside of the local limits of particular autocephalous churches was never determined otherwise than by the common consensus of these churches.

If in the beginning our separation from Rome was declared in Constantinople, then later on it became a matter of concern to the whole Orthodox world. None of the autocephalous churches, and specifically not the highly esteemed Church of Constantinople from which our Russian Church has received the treasure of Orthodoxy, may change anything in this matter without the foregoing consent of everybody. Moreover we, the bishops ruling at present, may not make decisions with reference to the West which would disagree with the teaching of the Holy Fathers who lived before us, specifically the Saints Photios of Constantinople and Mark of Ephesus.

In the light of these principles, although being the youngest of the primates, as the head of the free autonomous part of the Church of Russia, we regard it our duty to state our categorical protest against the action of Your Holiness with reference to your simultaneous solemn declaration with the Pope of Rome in regard to the removal of the sentence of excommunication made by Patriarch Michael Cerularius in 1054.

We heard many expressions of perplexity when Your Holiness in the face of the whole world performed something quite new and uncommon to your predecessors as well as inconsistent with the 10th Canon of the Holy Apostles at your meeting with the Pope of Rome, Paul VI, in Jerusalem. We have heard that after that, many monasteries on the Holy Mount of Athos have refused to mention your name at religious services. Let us say frankly, the confusion was great. But now Your Holiness is going even further when, only by your own decision with the bishops of your Synod, you cancel the decision of Patriarch Michael Cerularius accepted by the whole Orthodox East. In that way Your Holiness is acting contrary to the attitude accepted by the whole of our Church in regard to Roman Catholicism. It is not a question of this or that evaluation of the behaviour of Cardinal Humbert. It is not a matter of a personal controversy between the Pope and the Patriarch which could be easily remedied by their mutual Christian forgiveness; no, the essence of the problem is in the deviation from Orthodoxy which took root in the Roman Church during the centuries, beginning with the doctrine of the infallibility of the Pope which was definitively formulated at the First Vatican Council. The declaration of Your Holiness and the Pope with good reason recognises your gesture of "mutual pardon" as insufficient to end both old and more recent differences. But more than that, your gesture puts a sign of equality between error and truth. For centuries all the Orthodox Church believed with good reason that it has violated no doctrine of the Holy Ecumenical Councils; whereas the Church of Rome has introduced a number of innovations in its dogmatic teaching. The more such innovations were introduced, the deeper was to become the separation between the East and the West. The doctrinal deviations of Rome in the eleventh century did not yet contain the errors that were added later. Therefore, the cancellation of the mutual excommunication of 1054 could have been of meaning at that time; but now it is only an evidence of indifference in regard to the most important errors, namely new doctrines foreign to the ancient Church, of which some, having been exposed by St. Mark of Ephesus, were the reason why the Church rejected the Union of Florence.

We declare firmly and categorically:



SERVICE

Menaion English

LIVES

Abbess Alexandra ROCOR

Archbishop Nathanael

Bishop Klemes of Gardikion GOC

Fr. Seraphim Rose

life compiled by RTOC

Nun Tatjana Senina

SJKP

Vladimir Moss

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His Way

No union of the Roman Church with us is possible until it renounces its new doctrines, and no communion in prayer can be restored with it without a decision of all churches, which, however, can hardly be possible before the liberation of the Church of Russia which at present has to live in catacombs. The hierarchy which is now under Patriarch Alexis cannot express the true voice of the Russian Church because it is under full control of the godless government. Primates of some other churches in countries dominated by communists also are not free.

Whereas the Vatican is not only a religious center but also a state, and whereas relations with it have also a political nature, as is evident from the visit of the Pope to the United Nations, one must reckon with the possibility of an influence in some sense of the godless authorities in the matter of the Church of Rome. History testifies to the fact that negotiations with the heterodox under pressure of political factors never brought the Church anything but confusion and schisms. Therefore we find it necessary to make a statement that our Russian Orthodox Church Outside of Russia as well as, certainly, the Russian Church which is at present in the catacombs, will not consent to any "dialogues" with other confessions and beforehand rejects any compromise with them, finding union with them possible only if they accept the Orthodox Faith as it is maintained until now in the Holy, Catholic, and Apostolic Church. While this has not happened, the excommunication proclaimed by the Patriarch Michael Cerularius is still valid, and the canceling of it by Your Holiness is an act both illegal and void.

Certainly we are not opposed to benevolent relations with representatives of other confessions as long as the truth of Orthodoxy is not betrayed. Therefore our Church in due time accepted the invitation to send its observers to the Second Vatican Council, as well as it used to send observers to the Assemblies of the World Council of Churches, in order to have firsthand information in regard to the work of these assemblies without any participation in their deliberations.

We appreciate the kind reception of our observers, and we are studying with interest their reports showing that many changes are being introduced into the Roman Church. We will thank God if these changes will serve the cause of bringing it closer to Orthodoxy. However, if Rome has much to change in order to return to the "expression of the Faith of the Apostles," the Orthodox Church, which has maintained that Faith impeccable up to now, has nothing to change.

The Tradition of the Church and the example of the Holy Fathers teach us that the Church holds no dialogue with those who have separated themselves from Orthodoxy. Rather than that, the Church addresses to them a monologue inviting them to return to its fold through rejection of any dissenting doctrines.

A true dialogue implies an exchange of views with a possibility of persuading the participants to attain an agreement. As one can perceive from the Encyclical "Ecclesiam Suam," Pope Paul VI understands the dialogue as a plan for our union with Rome with the help of some formula which would, however, leave unaltered its doctrines, and particularly its dogmatic doctrine about the position of the Pope in the Church. However, any compromise with error is foreign to the history of the Orthodox Church and to the essence of the Church. It could not bring a harmony in the confessions of the Faith, but only an illusory outward unity similar to the conciliation of dissident Protestant communities in the ecumenical movement.

May such treason against Orthodoxy not enter between us.

We sincerely ask Your Holiness to put an end to the confusion, because the way you have chosen to follow, even if it would bring you to a union with the Roman Catholics, would provoke a schism in the Orthodox world. Surely even many of your spiritual children will prefer faithfulness to Orthodoxy instead of the idea of a compromising union with the heterodox without their full harmony with us in the truth.

Asking for your prayers, I am your Holiness' humble servant,

X Metropolitan PHILARET

President of the Synod of Bishops of the Russian

Orthodox Church Outside of Russia

source: http://www.homb.org/st_anna/Articles/Metrop_Philaret/1-To_Athenagoras_on_Lifting.htm

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MP Collection downloadable

AUDIO

"And here is something to which I would like to draw your attention to – something about which very many do not think about. Father Archimandrite Constantine, whom probably many of you know, the reposed editor of the journal "Orthodox Rus", a profound Christian mind, considered that the most terrible among all the achievements of the communists was that the communists created their own false-church, a soviet church which they shoved onto the unfortunate people in place of the genuine Church which went underground into the catacombs. Do not think that I am exaggerating or that Father Constantine was exaggerating!"

Once, in the year 1918, a Pan-Russian Church Council was held. At this Council, the entire Pan-Russian Church together with its first holy hierarch, Patriarch Tikhon ANATHEMATIZED, excommunicated from the Church not only the theomachists and godless ones themselves, but also ALL THOSE WHO WOULD COLLABORATE WITH THEM."

~St. Philaret of NY

St. Philaret speaking (in Russian) against MP audio 1½ minutes

<https://app.box.com/s/ki1x0vx80bex3kszzor13idqj5d40yj2>

ETC.

YouTube

Hardcopies

PRAYER TO ST. PHILARET

O our Saintly father Philaret, God chosen confessor of recent times, true Orthodox hierarch, guide, upholder and dependable intercessor before God for all true Orthodox faithful, standing and praying for them before God's altar: implore our ever benevolent God to forgive us our sins and wash them away through our repentance. Through your prayers, save us from calumny of the godless and endow us with a fear of God, so that we may remain faithful children of Christ's True Church to the end. Strengthen us in the confession of our Faith, so that we will not be frightened of persecution or suffering, and should we suffer for our Orthodox Faith, grant us strength not to reject Christ and not to accept the mark of the accursed antichrist.

In not hiding your labours and enduring extreme conditions for the sake of True Orthodoxy, we extol and propagate your good works:

Glorifying the Royal Martyrs and the new Russian Confessors of Orthodoxy; for giving all true Orthodox Christians a true Apostolic succession; for anathematizing ecumenism that is the heresy of all heresies, and maintaining the rightness of authority through the unwavering truth of Christ's words.

We lay before you our prayer for your help, blessing and intercession, and at all times beseech your prayers for us.

Do not cease to utter prayers to the Lover of Man God for the small flock of true Orthodox Christians, and may He grant peace to his Church, and may He deliver Her from heresies and

schisms. May He also deliver us from the darkness of sin and lusts, from the clandestine snares of the sly antichrist, and may we remain steadfast unto death in confessing our holy Orthodoxy, so that in the end we may without condemnation receive Communion of the Lord's Holy Flesh and Blood from true clergy. And at the close of our lives, may we secure mercy and clemency from the Lord, Who created us and gave us life and made us what we are, and to Whom is due every glory, praise, honour and adoration, with the eternal Father and Holy Spirit, now and ever, and to the ages of ages. Amen

PRAYER

O Hierarch of Christ Philaret, with contrition of heart we glorify thee and entreat thee. Having boldness before the Holy Trinity, One in essence and undivided, intercede that the Russian Church not be divided: that the Lord keep it from being cut asunder, as St. Mark of Ephesus plead; may He save it from ruptures in its body, as prayed the Hierarch Philaret of Moscow; and may He preserve also the lot of thine episcopate, the Russian diaspora, scattered among the nations, instructing them in the Orthodox Faith, bearing unfeigned witness to the truth, confessing the faith of the holy fathers, preserving the language of Saints Methodius and Cyril in the order of the divine services, and celebrating the feasts of the Church of Christ as of old.

Through thy prayers, may the Lord grant the wisdom of serpents and the purity of doves to His hierarchs, apostolic love and prophetic zeal, the patience and sympathy and total forgiveness of Christ. That He confirm the pastors in care for their spiritual children, teaching them to flee the attractions of this fallen world, that He enrich their knowledge with the glad tidings of the Gospel, keep their hands impartial to filthy lucre, direct their feet to preaching the Gospel of peace, preserve their hearts in purity. That He grant monastics the spirit of obedience, chastity, self-restraint, observing the monastic rules, confirmed in nonpossessiveness. And to the people of God, the infants, young boys and girls, men and women and the aged may He grant health of soul and body, the spirit of faith, the spirit of love, the spirit of loyalty to their Orthodox faith. And for all of us to acquire blessedness and inherit the heavenly Kingdom. Amen

TONE III

The Hierarchs of Christ today stand in the assembly of the Saints * and with the angelic choirs pray to God for us; * together with them also the Hierarch of the Lord Philaret * a canon of faith and icon of meekness * who appeared to his flock as a teacher of continence * having acquired by humility things lofty and by poverty riches * he intercedeth for our souls.

TONE IV

Graced with an apostolic mind * enthroned with the Hierarchs of the Russian Church * divinely wise cultivator of the Russian diaspora * confessor of the love of Christ * zealot of Orthodoxy * Holy Father Philaret our Hierarch * entreat Christ our God * to establish spiritual unity in the Church of our Fathers * and to save our souls.

TROPARION TONE IV

From childhood thou gavest thyself wholly to the Lord, abiding in prayer, labors and fasting. O God-bearing Philaret, and becamest a model of shining virtue for thy flock; therefore, beholding thy pious disposition, God appointed thee a shepherd and valiant hierarch for His Church, and after thy repose preserved thy holy body incorrupt. Wherefore, beseech Him fervently that He save our souls.

KONTAKION TONE II

SPEC. MEL. "SEEKING THE HIGHEST"

Ascending on thy virtues as upon a fiery chariot,
thou art united to the noetic ranks on high, O
Philaret. Wherefore, thou art now a converser with
the angels, O holy one, praying unceasingly with
them to Christ God in behalf of us all.

HYMN TONE 3

O Holy Confessor, Philaret, Intercessor for the remnant, Thy holy relics were revealed to us on St. Michael's day, Confounding the enemy, And strengthening us for the trials to come. Thou art a sure guide on the Royal Path, O Blessed leadership! O steadfast truth-lover, Pray to God for us.

QUOTE

... But the Most Blessed Metropolitan Philaret said:

You have probably heard many times how there are many most sublime, beautiful and seemingly Christian words being said about everyone joining together into one faith, one religion. But remember, what lies behind this is precisely indifference towards truth. If a person valued truth, he would never agree to this. It is precisely because everyone is little interested in truth and wishes only to make things simpler and more convenient even in matters of the faith, this is why they say that everyone must unite", i.e. each person must admit that his faith is not the truth, and only when all these truth-less faiths combine into one, then somehow truth will emerge. Brethren, let us fear such indifference toward the truth. Our Lord Jesus Christ clearly indicates to us in Revelations how terrifying indifference toward the truth is. He speaks to the Angel of the Church of Laodiceans:

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot (lukewarm - you do not treasure the truth) I will spue thee out of My mouth." This is expressed more severely and strongly in the Slavonic text: "I will vomit you out of My mouth", just as an organism expels something truly repulsive and harmful to it.

Metropolitan Philaret NY (1986)

source:

<http://metanthonymemorial.org/VernostNo83.html>

QUOTE

A man who does not express a desire to link himself to the latest of the saints (in time) in all love and humility owing to a certain distrust in himself, will never be linked to the preceding saints and will not be admitted to their succession, even though he thinks he possesses all possible faith and love for God and for all His saints. He will be cast out of their midst, as one who refused to take humbly the place allotted to him by God before all time, and to link himself to that latest saint (in time) as God had disposed.

St. Symeon the New Theologian

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LORD, SAVE US!